

Geffray

THE
PICTVRE
Of Patience.
OR,
A DIRECTION
to Perfection.

Most needfull and vsefull in
these dangerous daies of sinne,
and publike feares.

James 1.4. But let patience have her perfect worke
that you may be perfect and entire, wanting no-
thing.

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PROIOTARE

ORTHODOXICOC

ADDIRECTION





TO THE R I G H T

honourable, and right
vernious Lady,

The Lady Astor.
Wife to the right honourable
the Lo. & Affon, B. of Forfar, W.l.
wilbeth all increase of hapyneſſe,
externall, internall and
eternal.

Good Maddam

Vouchsafe, to ac-
cept this, once
your owne by
priuate Deuotion & now
made yours by publike
Dedication, and when
—
your

your Religious Soule shall
make a pause from your
more holy Meditations,
I beseech you, vouchsafe
to cast an eye vpon this
treatise, it may be you may
finde and feele the spirit
of Consolation, working
in it. The Lord of Heaven
blesse you vnto my Lord,
my Lord vnto you, and
you both with all your
hopefull issue to his saving
Grace, which is and shall
be the hearty Prayer of

Your most humbly devoted
childing servant your obedi-
ent sonne William Jeffray.

1606. L.

The picture of Patience.

O R,

A DIRECTION to Perfection.

*Most needfull and vsefull in
these dangerous daies of
of sin, and publike
feares.*

A discourse confined to that
place of the Apostle,

James 1. 4. But let patience have
her perfect worke, that you may be
perfect and entire, wanting no
thing.

Not so anciently,
as most truly
and diuinely was
it said; *Fortior est
qui se quam qui for-
tissima vincit mœ-
nia:* A Christiana valour is better

expressed in conquering his *affections* by patience then in vanquishing of the whole world by violence. Many haue powerfully subdued others, which poorly and basely haue beene conquered by themselves. And this I dare af-
Pro.16.32. firme (since the Scripture war-
rants it) That hee who well gouerneth his *passions*, is more hono-
rable then a Commander ouer
Nations. They beare soueraigne
power ouer others, this ouer him-
self. They are but rulers ouer some
part of the *Maregiotum*; but hee
is absolute lord and gouernour of
the whole *Maregiotum*, the *Isle of*
Man; which yet by an inevitable
decree is as subiect to the distri-
pper of *Affection* as the largest Re-
giments to the distraction of *O-
pinion*. How great an *Emperour*
then may he be that guides his af-
fections by the *Rule of Reason*,
and subdues his *passions* by uncon-
querable *patience*? who sailes in a
Harbour, though the *Tempeſt*
ſtorme

storne at Sea ; and by a diuine
Moderation sailes happily betwixt
Scilla and *Charybdis*, stoutly with-
standing the frowardest blasts of
Calamite, and comfortably appre-
hending the sweete gale of
Peace; not dejected by *Aduerſtie*,
not erected by *Proſperity*, but like
the neuer-fading *Laurel* greene as
well in Winters calamite as in
Summers comfort. The Apostle
then ſeeing the excellencie of this
verte, and knowing of what fo-
veraigne power and precious vſe
it would be to cure the miseries
of all the *disprefed*, (and therefore
diſtrefed) *Iewes*, commandeth
them to plant this hearb in euery
one of their *Gardens* as being the
true *Hearts ease*: which though
it be planted by *Paine*, watered
with *Teares*, cherifhed with *Sighs*,
yet the floure it beareth is *Perfe-
ction*, as he here sheweth.

*Let patience haue her perfect
worke, that you may be perfect and en-
tire, wanting nothing.*

4
and which words containe a third reason, of the formerly propounded dutie, verse 2. *My brethren count it all joy when you fall into diverse temptations;* where having charged them to beare afflictions and temptations, and that with all joy, knowing what a bitter and tart doctrine it was to the palate of the flesh, he doth enforce it by a threefold reason, as a threefold

Eccl. 4.12: Cor'd which is not easily broken.

First, because temptation is ~~dangerous to us~~; A triall of our faith. Secondly because our faith being tried bringeth forth patience. Thirdly, if patience may have her perfect works, then (ab effectu) she will make vs perfect and entire, wanting nothing.

Hereby an excellent gradation he brings vs *De profundiis to the exelcis*, from the bottomleesse pit of *Miserie* to the highest pitch of *Glory*. For *temptations* doe deeply plunge vs into the depth of calamitie, but if by remembrance wee

consider, and with consideration re-member that they are Gods Touches, for the triall of our faith, they will make vs patient, and if patience may haue her perfect worke by perseveriance, shee will make vs perfect.

See here Iacob Ladder teachyng from Earth to Heauen, mount-ed from bane, but aymes at blisse, lifting vs euен from the gates of hell, to the Port of Heauen, lea-dinges by the hand from Egypt to Canaan, from mans deepest misery to his highest felicitie.

So that in the Coburance, wee may obserue the former Admonition inforded by a powerfull Reason; and that Reason seconded by a worthy Admonition, which easily divides this portion of Scripture into 2 parts.

1. An Admonition; *Let Patience haue her perfect worke* *good* *and* *perfect*.

2. A Reason inforcing the Admonition; *That you may be perfect and entire, wanting nothing.*

In the Admonition 2. things are
considerable, 1. the subiect of the
Admonition, which is *Patience* ;
2. the Admonition it selfe, *Let her
banke her perfect worke*. Thus for a
while must I diuorce *Patience* and
Perfection, the *Author* and the
worke ; but in the end I will con-
ioyne them like *Hippocrates* his
Twinnes, and leauue them to liue
and die together.

The first object that offers it
selfe to the eye of our considera-
tion, is the subiect of the Admo-
nition, *Patience* ; *Let Patience &c.*

Plato was wont to speake of
wisdom that if she could be seene
with humane eyes, without doubt
she would moue mens hearts,
greedily to affect her : So may I
say of *Patience*, that if the eyes of
our mortall bodies could see the
excellencie of this vertue, no
doubt but our eyes would teach
our hearts to affect so excellent a
beauty.

Your cies might then performe
that

that dutie which now my vnskilfull pencil must doe, for the sight of that *divine virtue* would easily bring forth in you Amazement; Amazement would procure Respect; Respect would breed a reverend and observant loue: Shee being like the *Tree* which *Moses* Exo.25.25 cut downe and threw into the bitter waters of *Marah* to make them sweete: Or *Eliab* his cloake, ^{2 Kin.2.14} by which *Elijsa* diuides the waters of *Jordaine*; for *Patience* it is that turns the *Gall of bittorneſſe* into sugred and sacred *Content*; that divides the troubling waters of affliction, to make an easie passage for vs into the *Land of our ceſtiall Canaan*

But that we may the better discouer the beauty of this vertue, I will first expreſſe her by her definition. Secondly delineate her by her *Piſture*. Thirdly decypher her by her Character. And laſtly commend her by her Effects.

First for her definition (which

Logicians call *Définitione evolutionis*: S. August. defines her thus, *Patience* is a religious mans gratefull undergoing of all troubles & labors for the loue of God, & the hope of the reward of eternall blisse. Gregory thus, To be *Patient*, is with an equall minde to endure mischises from other men, & not to be moved with anger towards them that do inflict them. Other thus, *Patience* is a vertue by which a man beares all infirmite and aduersity that can betide him, with an undanted & constant resolution, for God & godlynes sake. And this latter definition may be preferred to the former, who though they doe expresse *Totum Patientia*, yet they doe not expresse *Patientiam totaliter*. They doe expresse the whole of patience, but not patience wholly: And to this last agreeth the definition, which may be gathered out of *Calvin* and other Orthodox writers, namely, that *Patience* is a voluntary suffering of all

all losses and crosses for Christ's sake
and the Gospels, grounded upon the
never-failing promises of God.

Now when I speak of a voluntary suffering, I meane not a *Smart* or
stupiditie, as when a man seemes
to be senselesse in affliction; but
I meane such a suffering as pincheth
and pleaseth; pincheth with
griefe; pleaseth with relief; ^{Ps. 137. 1.}
pincheth with griefe; when wee
feel the rod upon our shoulders,
and sit with *Irael* mourning by
the waters of *Babylon*; ^{2 Cor. 12.}
pleaseth with relief; when we seele Christ
drying vp our teares and cutting
our wounds and telling vs in the
care, This grace is sufficient: ei-
ther by trying vs in the fire to
^{19.} make vs pure, or by changing
our *Elegies* into *Eulogies*, by a happy
and heauenly deliverance; for then shall our water be turned into
wine, our mouthes shall be filled
with laughter and our tongues
with joy. Against it is not every
suffering but a suffering for Christ,

wherein patience truly can shew her selfe; for *Heathens* so can shew vs patternes of patience, but the *Christian* must arme himselfe to suffer patiently, not for euill but for good, yea for God: And happy are those soules that so suffer, for if *Patience haue her perfect worke*, we shall be perfect.

The second thing observed, was to delineate her by her picture, for which I will be beholding to that exact Symmetritian *Tertullian*, who doth thus decipher her; *Patience* (saith hee) hath a most quiet and a most pleasant aspect, her forehead pure, voyd of all wrinckles either of sorrow or anger; her eye-browes sweetely but modestly inclined to *Myrrh*; her eyes cast downe, but by *humilitie*, not by *infelicitie*; her mouth sealed vp with the honour of *Silence*; her colour such as *Securitie* and *Imaginatio* are wont to haue; her head she often moues with a threatening laugh-

ter

ter against the Deuill ; as for her apparell about her breasts it is white, close to her body, to signifie she is neither puffed vp, nor yet disquieted, she sits in the throne of the sacred spirit : for where God is, there is his Nurse-child *Patience*; here you heare not but may euен see the admirable beauty of this vertue, which *Prudentius* that diuine Poet, or Poēticall Diuine doth (after *Tertullianus*) thus delineate,

Behold how Patience with a mild aspell,
Stands in the midſt of vertues chiefest foſs,
No trouble can her ſettled minde deieſſ
From Resolution : ſhe undaunted goes
Into the midſt of danger, wherē rough piles
Dab leud her wounds which ſhe repaires with ſmiles.

See here (and admire to ſee) the excellencie of this vertue, and let vs learne at laſt (at laſt for shame) to loue her, whom thou ſeest to be ſo excellent : is not beauty loues loadſtone ? why ſhould it not then attract thy heart to bee

enamored of her ? that *Patiencē*
may haue her perfect works &c.

The third thing was to decipher
her by her *Character* & a kind of
morall instruction as not much in
use among the ancients so happy-
ly receiuied in these times of ours.
I will therefore thus presume to
*Charakterike her: Patience is Mis-
eries best Physick* which if she doth
not extirpate, doth yet extenuate
the disease: she is the *nurse of valour*
and *Christian Resolution*, the *Child*
of *Calamitie*, and *Mother of true
Constancie*; she goes the *Milke*
way to the golden *Meane*, bearing
as well from the *Rock of distemper*
as of *distraction*; she sets her selfe
a worke with *Doreas* to make
cloathes for *virtue*, against the winter
of *Aduersitie*; she sleepeth con-
tentedly vpon a *bed of Nettels*,
and riseth with comfort from the
Couch of care; she may bee made
subiect to, but never the subiect
of *Misery*: *Misfortune* may be an
overbearing Tyrant over her to paine
her,

her, but never a received *Snowe*,
raigne to command her; she weepes
the teares of *Comfort*, and findes
Content in the middest of discon-
tent; thus by a heauenly *Neglect*
she makes *Troubles*, and *Calamities*
the *Foyle* of her *Lustre*, making
the deepest misery the Basis of her
highest triumph: *Gold* she is, and
therefore pure for the *Fire*; *Wheat*
she is, and therefore cleane for the
Fame; *Oyle* she is, and therefore
clearer for the *presse*: In a word
she garies by lollie, and mounteth
from the vale of *Miserie* to the
mount of *Glory*. See here the
Charactor of this blessed vertue,
and blessed is he that can enjoy
her, nor to possesse her onely, but
to be possesse of her.

The last thing obserued was to
commend her by her *Effects*. So
that as the woemen said, *See*
what Doreas did when shewas a-
llue; so may I say, *see what works*
Patience would doe if shewere a-
llue. Now these effects are admira-
bly

rably laid downe by Tertullian
and after him by Cyprian, the
happy Imitator of Tertullian (as
Larinus noteth) namely that *Pati-*
ence defends all God his Decrees, ob-
eyes his Precepts, fortifieth faith,
governeth peace, assisteth loue, in-
structeth humilitie, expecteth re-
pentance, assigneth confession, ru-
leth the flesh, preserveth the spirit,
restraineth the tongue, restraineth
the hand, insulteth vpon tempta-
tions, expelleth scandals, finisheth
Martyrdome. She comforts a poore
man, moderates a rich man, sustaines
a sick man, protecteth a strong man, for
delights the faithfull, inviteth the gen-
tle, she commendeth the servant to his
master, and his master to his God, she
is the ornement of wemanhood, and
the touchstone of manhood, she is lo-
ved in a child, commended in a young
man, but admired in an old, in all
sexes, in all ages, she retaineth a never-
fading beauty. These be the works
of patience, these she performes,
wheresoever shew resides, so that
for

for the conclusion of this point I may speake of her as *Hugo* doth of *Charitie*, I know not what I shall more lay in thy commendation, but that *Patience* made Christlike vs, and will (if we embracer her) make vs like Christ.

The second thing obserued was the *Admonition* it selfe, *Let Patience have her perfect works*; where by *perfect works* is meant the *works of perseveraunce*, So *Hierome* expounds it: *Then shall Patience have her perfect work if she continueth to the end*: for *Patience* is not perfect if she endure the first or second storne of tribulation and then prooue recreant; but shee must perseuere to the vtmost end, if she will bee perfect, for not to perseuere to the end, were to overcome some sharp and perilous sickenesse, and dye by a *Fever*, or to escape in the *Onset*, and be slaine after the conquest, or surely to passe a faging *Tempest* at *Sea*, and then sinke in the harbour

bour: for in vaine, whilst we live
we doe good, if whilst wee live
we cease to doe good: Our liues
must end before we end our obe-
dience, and the cause of our suf-
fering determine before our suf-
fering; for we must not be like the
Tiger, which if he obtaines not
his prey at the first or second
leape, will leape no more; but as

Gen.8.11. *Noah* his *Doue*, which was not
sent out once onely, but againe
before she brought the *Olive leafe*
in her mouth; So we must not on-
ly endure one brant, but if the
waters of affliction be still vp, we
must patiently continue our suf-
fering, till our suffering brings
vs the *Olive branch*, the perfect
Hieroglypicks of our assured quiet-
ness, and eternall rest. For it is
the end that approoves the act,
and *perseverance* crownes the head
of *Patience*. In the old Law wee
were commanded to offer the *Tails*

Levit.3.9. *on the sumpe of the beast*, in sacrifice:
what is the meaning of this Pre-
cept?

cept? may I not speake as Saint
Paul speaketh to another end,
Dark God take care of Oxen, So say
I; regardeth God the Rumpe, or
rather faith he it not, altogether for
our sakes? Surely there is a kernell
under this shell, there is Gold vn-
der this Oare, what it is let Saint
Gregory expound: *Wee are com-
manded (saith he) by Moses to of-
fer the tayle of the beast, to this end,*
(namely) *that every good worke*
which we take in hand, we should by
perseverance bring to his perfell end.
It is not then for that God stands
in neede of the beast, much lesse
of the rumpe that God command-
eth it to be offered; but this is
the reason why the Lord requires
the *Tayle in the Sacrifice,* to teach
vs that he crownes not the begin-
nings but the ends of our belt Ac-
tions. For (as Mellifluous Ber-
nard teacheth the Iauenises) it is
onely *perseverance,* that gives the
wealth of glory to the sonnes of
men, and lets the *croune* upon the
head

2 Cor. 9.
34.

head of vertue, without which neither the fouldier can obtaine the victory, nor the Conquerour his crowne; she being the nurse to Merit and a Mediatrix to reward, her sister Patience and daughter Constancy, the friend of Peace, and knot of friendship, the bond of unanimie and Sanctuary of sanctitie. Had Saul perceuored in his obedience, hee had not lost his Kingdome with his life. If Sampson had perceuored in his cautelousnesse and Salomon in his deuotion, the one had not beene deprived of his wisdome, the other of his strength. So that without the assistance of this vertue it is impossible for vs (we see) euer to attaine to the crowne of glory: for we runne in a Race, and therefore must not give ouer till we come to the end: but as a Runner regardeth not how much he hath run, but how much he hath to run; so must we forget what troubles we have suffered, and make our selues

selues ready to runne the rest of our course. We fight Gods battell, and must not fail in the enterprise; for *Vincens dabitur*, to him that ouercometh is proposed the Reward: salvation is the end of our Aymes, and our Ayme at our ends. Let vs then continue to the *Mark* 13.
Reue. 2.17.
13.

How patiently doth the Merchant endure stormes and calmes, heat and cold, tempests at Sea, tra-
uells and troubles by Land, and all for gaine? and shall not we for
the gaine of *Heauen*, goe euen by
the gates of *Hell*? The *Israëlitcs*
that murmured at their triall in
the wildernes had a *Dennall* of
the land of *Canaan*, onely *Caleb*
and *Joshua*, which expected bitter-
nesse in the *wildernes* of *Syn*, but
sweetnesse at *Mount Zion*, happily
arrived in the *Land of promise*. Let
vs then with *Caleb* and *Joshua* pa-
tiently endure the bitterness of
the way, that we may come to the
Citiie which is not onely *Hierusa-*
lem,

Num. 14.
13.

tem, the vision of peace; or peace in a vision, but peace in fruition, together with eternall securitie attended by never-fading felicitie, following this our Apostles rule, Let Patience have her perfecte worke, &c.

The second thing obserued was the Apostles Motive, to induce to this dutie, that you may be perfecte, entire wanting nothing: See here a threefold Cord (which is not easily broken) vised by the Apostle to draw vs to let Patience have her perfecte worke. First that we may be perfecte, secondly entire, thirdly wanting nothing.

*The first is perfection, which is the All-satisfying object of mans boundlesse desire; yea the *Creatures* even groane for their perfection, all things being carried away with a wonderfull longing to be made perfecte, and shall not a Christian (whom *Paradise* inviteth, and the celestiall troope of Angells instantely desire to haue him united vnto them) shall*

Ecc.4.12.

Ro.8.32.

shall not he I say, patiently endure those troubles that tend to his perfection?

Now when I speake of *perfection*, and meane not such a *perfection* as is *absolute*, for that attends us in the life to come, and is not attained vnto in this; but I speake of *perfection* as is, of a maner of *perfection*, though farre short of that which is *absolute*, and this *perfection* consisteth, first in relation to others whereby a man is preferred before others in his Ranke. So Noe was a *just man and perfect* Gen. 6.9. in his generation where Noe is not termed perfect, for that he had attayned to the degree of *absolute perfection*, but (only by way of *relation* to those of his Time) hee was found *more perfect* then the rest of his generation, and therfore deserved mercy that in the deluge he might be saved, and his household. So in the new Testamēt, Zachary and Elizabeth are *Luk. 1.6.* *full of righteousness before God and toward*

to walke in the Commandements and Ordinances of God blamelosse. Now what kind of *rightousnesse* and *innocencie* they were indued with, Saint *Augustine* treating vpon these words doth manifest, *They were iust* (saith hee) *in regard of their commendable and allowable conversation*, which no man iustly could complaine of. *They were righteous then and perfect*, but not in an absolute, but relative perfection; so that I may conclude this point with that of *Ambrose*; *There are many perfect in this world* (speaking of a relative perfection) *who if you looke for true perfection* (meaning absolute) *they cannot be perfect.*

Secondly this perfection consisteth in *Acceptation* when it pleaseth the Lord to accept our *imperfection* for *perfection*. Now this *acceptation* is accomplished by a two fold meanes, first by the acknowledgement of our *imperfection*, for as in knowledge it is not the least part for a man to know, that hee knowes

knowes nothing; so in *perfection* it is not the least degree to know our selues to be *imperfekt*: For as (that *Hammer of Heretiques* well obserueth) *The vertue which now remaineth in a righteous man is so far forth called and accounted perfect, when as to the perfection thereof, there doth pertaine both in veritie an acknowledgement, and in humilitie a confession of our owne imperfection.* Hence wee discerne a *perfection* grounded vpon the humble confession of our *imperfection*: this being indeed the greatest part of the wisdome of *Man* to know himselfe to be *imperfect*; for (as I may so say,) *the perfection of all men abiding in the flesh*, is but an *imperfekt perfection* (that is) such a *perfection* as is slayned with many *imperfections*. For we know the *Church* (and consequently euery actuall member thereof) though sheebe *comely* as the *Curtaines of Salomon*, yet is she black as the *Tents of Kedar*, hauing her beauty (like the *Moon*)

Moone) layned with some blemishes of imperfection. So that I conclude with *Augustine* that without all doubt he is a good proficent in his life, that by his profiting knowes how farre short he is of true and absolute perfection.

The second meane whereby in Gods sight wee may be accepted, as perfect, is by endeuoring to attaine to absolute perfection; for as he that aymes at the Sunne (albeit he is sure hee shall not reach his mark) must yet vpon necessity shoote higher then he that levelleth at a bush; euен so he that sets before him the patterne of absolute perfection, as the ayme of his endeuour, shall be sure to attaine to an higher degree thereof then hee that either aymes not at all, or else but leuellis at imperfection. And of this perfection *Ambrose* speaketh, (led by the occasion of those words of the Apostle, *Let every one that is perfect bee thus minded.*) In comparison (saith he) of such as be

negligent in diuine matters, they are to be called perfect, who with all carefull diligence doe walke in the wayes to perfection: and euen this endeauour is in the eyes of God accepted for perfection; for so gratiouly-mercifull is the Lord to the soules of his Saints, that if hee see them endeauour to attaine but euen the lowest degree of perfection, he accounts them as perfect, accepting the will for the worke, the desire for the designe, the affection for the action. Thus as a man doth begin to be good, when he beginnes to desire to be good, so a Christian beginnes then to bee perfect, when he beginnes to endeauour to be perfect, if then wee can endure all miseries for the obtaining of Gods glory, to suffer all imperfections of the body that we may attaine to the perfection of our soules, wee stand perfect in this kinde of perfection; for it is not enduring, but the will to endure calamity that maketh vs perfect,

(as S. Cyprian obserueth) for *Abraham* and that earth-despising troope of *Patriarchs* were not alwayes tossed in the tempest of miserie, who yet arriued at the Haven of pertection, *And those were not Martyrs onely which died for Christ*, but those also that had a Will to die for Christ. *Abraham did not offer vp his sonne Isaac to death for a sacrifice*, and yet God saith that he for his sake did non spare his sonne, hence Saint Chrysostome giueth vs this observation; consider (saith he) not the event but the Will, for as touching Abrahams Will, bee had already bathed his sword in the bloud of his sonne, hence saith the Lord unto him, Doe it not, for thy Will contents me, and for it I crowne thee: for my Rewards are awarded according to the Will, and I use to crowne even holy affections. Thus God accepteth the desire as if the designe had beene accomplished. So shall it be with vs, if we sacrifice not our Isaac, I meane our life

life for Christ; or if our soules be not exposed to the miserie of affliction, yet if we can be contented patiently to endure what may bee inflicted, albeit it be not, cuen this desire shall make vs perfect in the eyes of God. For as in matters of *almes*, he hath giuen which hath a desire to give; so in matters of tribulation, he hath suffered that hath a will to suffer: if then thou hast a desire to offer thy soule for the confirmation of thy faith, and canst be content to haue it made for Christs sake like *Ezechiel's* *Ezek.2.10* booke, which was filled with *lamentations, mournings* and woe without end within; and art determined in thy selfe that no storme of calamitie shall breake the Anchor of thy patience, or driue thy soule into the tempestuous sea of passion, from the harbour of thy settled resolution: then assure thy selfe that thou art p^rf^{ct} for If *Patience haue her perfect worke*, she will make thee perfect and
eternal.

entire lacking nothing.

The second maine reason why our Apostle exhorteth vs to suffer Patience to haue her perfect work is, because it will not onely make us perfect, but also entire.

The originall word is *entiror*, which one English word can hardly expresse, for it intimateth that we should be *Integri, universales, Ad omnia quare,* as the proverbe runnes, or *Homines quadrati,* men at all points, such as dare looke danger in the face, and will not be dismayed with its fiercest assault. They know the worst of trouble, and affliction shall never be able to daunt their vndaunted resolution, for by patient suffering they are so inured to tribulation, as they are ready to enterayne it not as a hated enemy, but as a well beloued and long expected guest, dost thou then o Christian soule, doest thou desire his entirorisse? There are two things necessary to assist thee in the attayning

tayning of it. The first is *Knowledge*, and the second is *Imitation*: both are expedient, that so our knowledge may moue vs to imitation, and our imitation may confirme our knowledge: for without knowledge how can wee imitate, and without imitation what are wee the better for our knowledge? Knowledge without imitation is wretchednesse, and imitation without knowledge is but meere apishnesse. Our vnderstanding must then be first informed, that we may know; and then our Will, will be more easily conformed, that we may imitate; and both these ioyned together will make vs *Let Patience haue her perfect worke, &c.*

If we then desire to be thus entire, by suffering *Patience to haue her perfect worke*, our vnderstanding must apprehend a twofold obiect; First that afflictions are Christ's legacie; secondly they are Gods high-way to felicitie.

First, we must know that they are Christes legacy bequeathed vnto his Apostles, and in them to vs by Joh.16.33. his last *Will and Testament*. They are a christian mans recognizance whereby (as Joseph by his particuler coate) they may be knowne; for he that is exempted from the god of God, is not the child of God. Mans life is a *warfare upon earth*: now who intends to be a souldier, and not meete with danger? Nay euery christian man is enrolled in Gods Muster-booke in his baptisme, and therefore must fight the *Lords battaille*, and will he, that must *warre and fight*, not expect to feele smart and wounds? Let vs therefore that are Christians arme our selues with that resolution, in the Poet *Superanda omnis fortuna ferendo est*, and here, to the end that patience (hauing her perfect worke) may thereby worke our *perfection and entireness*; it is necessary for the Christian souldier to know two things

things. First, that since tribulation is Christ's legacy, that therefore all crosses, woes and calamities, which can betide a Christian man in this *vale of misery* are not casual (as vain Atheists suppose) but are directed and inflicted by the al-seeing & al-guiding providence of God: for *What enill is there done in Amos 3.6.*
the City that I do not saith the Lord?
doth the Lord speake by his Prophet of the euil of fault, no; for God cannot sin: how then? of the euil of punishment? yes verily, for God cannot choose but punish sin: ther. *1 Pet. 4.19.*
fore S. Peter concludeth; *Wee are troubled according to the Will of God;* which may be secret & vnown, but never can bee vnrigheteous, or vnjust. Is it then Gods will that we should be troubled? and shall our will be refractory and not rather subiect vnto his? shall our heavenly Father lay his lering rod vpon us for our correction, and not for our confusion, and shall wee shrinke from such a fatherly.

correction? Know we the reason why he now whips vs with Nettles? may it not be that hee may hereafter crowne vs with Roses? Let vs then patiently endure his castigation, that we may tend to the entirenesse of perfellion.

The second thing that we must know, is, that our Saviours blessed legacy, I meane those crosses or losses that doe ouertake vs, or are inflicted vpon Gods children in this life, are not demonstratiue arguments of his wrath, but rather infallible Testimonies and perspicuous tokens of his loue:

Heb. 12.6. *For whom he loueth, them he chastiseth, and scourgeth every sonne that he receiueth. For like as some carefull father, that intends for some leud couries to cast off, and finally to disinherite his sonne, giues him leauue to walke in the wayes of his owne heart, and in the lust of his owne eyes, not regarding though he make his soule the very source of sin, and the denne of*

Dcuills,

Deuills ; and all because hee hath lost his paternall loue : but if the same father hath a sonne whom he tenderly loues and intends to make the heire both of his vertues and fortunes ; if hee see him but slip awry , or forsake that euene path of vertue, which his example had trod out before him ; then his tongue is ready to check him, and his rod to correct him, why? because he hates him? no, but because he loves him. Euen so our heauenly father suffers *the sonnes of Belial*, to feede like *fat Bulls of Basan* because hee intends them for the slaughter, and to florish like a *greene Bay tree*, because hee hath ordained them to be fuel for the fierce fire of his wrath : but those whom hee hath predestinated by an euer-louing and euer-lasting decree, to be made heirs of his neuer-fading Kingdome coeter-nall in the Heauens, these if hee sees (as what doth not God see) but slip aside out of the way of

righteousnesse , out of that way
that his Heasts commanded them
to walke in, strait his rod is vpon
their shoulders, immediately hee
corrects them, but not in anger,
fury and iudgement, but in loue,
mercy and compassion. Thus

2 Cor. 11. when we are judged we are chastened

32.

*of the Lord that we should not be con-
demned with the world : for such is
Gods louing care and carefull
loue ouer his Saints, that he laies
his correction rod vpon them for
diuerse ends, best knowne vnto
himselfe, yet alwayes tending to
the good of his seruants.*

Sometimes he corrects them
to weare them from the loue of
this world, which, as that enticing

Judg. 16.

25.

*Dalilah endesoured to bereave
Samson of his strength : so this
alluring world sets all baites to
bereave Gods Saints of their
strength in Grace. Now because
there is such an Antipathy be-
twixt God and the world, that*

Iam. 4.4.

*the Amity of the world is Enmity
with*

with God, therefore the Lord scourgeth his Saints, to make them leaue the world and cleaue vnto him : for as the Nurse layes bitter things to the Teate of her breast, to weane her child from the loue of her milke, so the Lord layes bitter afflictions vpon his Saints, to weane them from the loue of this life. Therefore (saith holy Augustine) doth God mixe the gall of bitternes with the sweetnesse of terrene felicitie, that heo might make vs seeke for another happiness, whose sweetnesse shall never faile. God hedgeth vp this way with thornes, to make it vnpleasant to the flesh, least wee should forget the happines of our countrey: why did God afflict his people *Israel* in the *desart of Sin*? but with longing desire to make them seeke for *Canaan*, and the ioyes of *Zion*: and why doth God afflict vs here, but to make vs desire to be *dissolved*, that wee may rest in peace ? For the vanities

ties of this world doth so intoxicate the soule with flesh-pleasing objectes, as it makes it forget that soule-delighting subiect, the crowne of blisse. Euen as the sweetenesse of *Etnaes* flowers bereaues the best-smelling dog of his Sent : so this soule-deceiuing sweetenesse bereaues vs of the senfe of blisse. Is this then the end of Gods chaitisments, onely to polish vs for himselfe ? and shall we murn ur agaist him, that deales so gratioufly with vs ? No, let vs but patiently endure what it pleaseith him mercifullly to infiict, that *Patience having her perfect wark, we may be perfect &c.*

Somtime God correcteth and scourgeth man for sinne, and to bring him from sinne : for such and so great is Gods care ouer his Saints, that if he see any wickednesse in them, straitway He puniseth their offences with a rod, and their sinne with scourges : which was promised as a great blessing vnto

vnto David. ¶ The ancient Heathens seeing the servants of God in the Primitiue Church sore chafized vnder perfidious Tyrants, began to thinke that the God whom they serued was not the true God, because speedily he did not deliver them from the hands of persecuting Tyrants. Thus *the naturall man cannot discerne the things that are of God*, because hee lookest vpon them through the glasse of his owne conceit, measuring the miseries of this life, on ly by the Mete wand of blinde and corrupted nature ; but what answeres *Lactantius* a Christian to their vnchristian surmize ? *Let no man muraille* (saith he) *if wee* for our sinnes be often chastized of the Lord, yea when we are pressed and oppressed, then especially yeeld we thanks to our most indulgent Father, because he will not suffer our sore to grow to a full head, but launceth it with stripes and wounds, that by this wonderfull plaister he may heale the disease.

disease. From whence (saith hee contrary to your conceit) we easly understand that God bath a speiall care of vs, because hee is angry with vs when we sinne. See here a Christian, like a laborious Bee, sucking hony from the sharpest thistle ; and marke the difference betwixt a carnall and a spirituall eye, the one sees a wawe of sorrow comming, and distrusts with Peter; the other viewes it and rejoyceth with Stephen, in the middest of calamity. Is this the end of Gods striking that hee may wound vs here, and heale vs hereafter, that sinne may now bee punished in vs, and that hereafter wee be not punished for sinne ? Who will not then patiently kisse the rod of so louingly-gratiouse a father, who changeth eternall damnation into a temporall punishment ? For doe wee not know, that *The reward of sinne is death* ? doe wee not know, that daily, nay hourly wee haue deserued

serued this *reward*? May wee not see Hells mouth wide opened, as ready to deuour vs, if mercy did not relieue vs? Why then shoulde not Gods stripes be vnto vs stripes of comfort, hauing deserued ten thousand times more? Let this consideration mooue vs to *Patience*, and let patience haue her per-
fect worke, &c.

Againe, such is the nature of man, that of all lessons it is the hardest for him to learneto know himselfe, and the easiest to forget that knowledge. For as the *Ecc. Act. 6.*

much good in need of a helper to make him know what hee read; so wee stand in need of a helper to make vs know what wee are. As Christ then made *lumps of clay* *Ioh. 9.6.* to cure the eyes of the blinde, so hee must cure our blinde eyes, before we can know our selues to be but *lumps of clay*: and this the Lord performeth by tribulation. An instance we haue in *Manasseh*, who ^{2 Cro. 33.} whilest he happily sayled in the ^{12.13.}

Bay

Bay of humane blisse, forgat his
God, and defiled the holy citie
with blood ; but when the wind
of affliction began to change this
calme of comfort into a tempest
of trouble, when the libertie of a
King was turned into the bond-
age of a captiue, and his stately
palace turned into a lothsome pri-
son; then in his affliction he besought
the Lord and bumbled himself greatly before the God of his Fathers, then
Manasses knew the Lord was God.
Thus when the stiffe of suffentati-
on could not, the rod of correcti-
on brought this wandring shewepe
to Gods heauen-gayning fold.
The like we read of *Antiochus,*
2. Mac. 9. ver. 4. 19.

Thus when mans pride begins
to swell, God lanceth the tumour
with the razor of affliction, to
make him learne to know him-
selfe. And as this is the most di-
ficult lesson to learne, so it is the
easiest lost, for man can easily bee
content to remember to forget
him-

himselfe : for (as Saint Ia. speaks
to another end) *as bee that lookes [am. 1.
bis face in a glasse forgets immediat-
ly what manner of man he was*, so
when in the glasse of verity wee
haue learned to discover our va-
nity, we are such naturall Dunces,
as immediatly wee forget to re-
member what vaine things wee
are ; yea euē *aliquando bonus dor-
mitat Homerius*, fearefull securitie ;
like a fawning & flattering *Dali-
lab*, lulls too often asleepe euē the
best of Gods Saints vpon the
couch of prosperity ; Vigilancie,
the euer-waking Sentinell of the
soule of man, growes oftentimes
drowsie with too much ease ; The
Apostles eyes were heavy with
sleepe , when Christs soule was
heavy vnto the death : and cer-
tainly their death is imminent,
where there is such eminent
drowsinesse. But our gracious fa-
ther preuents this mischiefe in
his adopted sons, by sending a blu-
sterng tempest to awake the slee-
ping

ping *Jonah*; which *Danid* found
by experiance, for before hee was
troubled he went wrong; but tribula-
tion sets him in the right way
againe. So when prosperity hath
locked vp the eare of the heart,
then aduersity is the best key to
open it; for the schoole of tribulati-
on is the schoole of illumination; so
that as the *Angell* struck *Peter* to
rowse him from the sleepy feare of
aduersitie, so God strikes vs by
tribulation, to raise vs from the
fearefull sleepe of securitie: Is this
then the end of Gods corrections,
to correct vs for so good an end?
and shall not wee endure his cor-
rection? Know we not what be-
came of the secure rich-man?
and shall wee still loue securitie?
Nay rather let vs rejoyce, when
this *Cock* rayseth vs with *Peter*,
from the dreadfull sleepe of secu-
rity, that we may patiently watch
for our hopes happy consumma-
tion, and let *Patience* have her per-
fect worke, &c.

And

And lastly, since wee fight the
Lords battailes, wherein the further
we proceed, wee proceed the fur-
ther into danger, and imminent
danger is wont to make euen
Gods eminent fouldiers somtimes
prooue recreant : therefore the
Lord tryes them sometime by
croisses and troubles, to embolden
them the better in his seruice
thereafter : when *Daniel* had en- 1 Sam. 17.
countred with the *Lion* and the ^{43.}
Bear, and returned *Victor*, hee
grew resolute to cope with *Goli-*
ah; so when wee haue ouercome,
by Gods ouer-gracious assistance,
some one or two troubles, wee
shall grow couragious to cope
with all : like a couragious Sou-
dier who comming from the field,
though wounded, doth yet from
his wounds suck settled Resoluti-
on : so we though wounded by
troubles, yet not vanquished,
gaine hence more courage, against
the next assault, and like expert
Mariners, sayling in the tempe-
stuous

flitious Ocean of this world, learne
from a gust of calamity how to
withstand the greatest tempest of
Misery ; as excellently and most
distinctly Virgil speakes: *Aeneas, the
patterne of noble Cheiftaines :*

*My deare compansions, whosē remembrance knowē
Our hard escape from Sea, from want, from blowes
Thosē we escap'd, which moſt could vs offend ;
And ſhall not God to thosē too grans an end ?*

Nor disagreeing also to this pur-
pose is the consolatory counsell
of Ovid to *Livis*:

*Therefore the Thunder lightly did thee ſmile,
To make thee valiant in a ſharper fight.*

So doth Gods wrath-de-
nouncing Thunder sometimes
lightly touch his Saints, not to
haue them, but to arme them for
a further triall : farre bee then ſo
great a pollution from the ſeruant
of Christ, that Patience prepared
for infinite, ſhould be dafhed with
finite troubles : Nay rather let
each

each victory be the Basis of a succeeding conquest, and euery deliverance an entrance to a further triall ; for if wee be out-runne by Ier.12.5.
footemen, how shall wee match horses ? Paul was a man subject to the same infirmities we are, and yet he proffers a rare challenge, having once felt the supportation of Gods soule-sauing grace , Who shall separate us from the love of Rom.8.35.
Christ ? shall tribulation, or distresse, or persecution, or famine, or nakednesse, or peril, or sword ? as if these (or what else the Deuill or his instruments could raise vp against him) were of no force against the armour of proofe of his vndanted Resolution. Danger could no more appall him, then a hammer the point of a Diamond. Let vs then imitate his suffering, and goe on from triall to triall, from danger to danger , Till Patience have her perfect worke, and then wee shall be perfect, &c.

The second object of our know-

knowledge(which being knowne
must be a motiue to induce *Pati-*
ence to suffer till Perfection) is not
onely to know that troubles and
Crosses are *Christ's Legacy vnto vs*
by his last will bequeathed, but
(which is more) are Gods high-
way to eternall felicity, *Blessed*
(faith *Eliphas to Job*) *is the man,*
whom the Lord correeteth: correcti-
on you see is so farre from a curse
that it is a meanes to obtaine a
blessing; so also our blessed A-
Iam. 1.11. *postle affirmeth, Blessed is he that*
indureth temptation, for when hee is
tryed he shall receive a crowne of life;
on the contrary our Sauiour pro-
Luk. 6.25. *nounceth a woe to them that laugh*
now, for they shall mourne and weepes
thus one poore laughter is atten-
ded with a double mourring.
Shall we not then desire (with our
Sauiour) to be crowned with a
crowne of thornes, that hereafter by
our Sauiour wee may be crowned
Reu. 7.14. *with a crowne of Starres? Those*
that come out of great tribulation

WORD

bane

base white robes : to teach vs that purity follows troubles, & reward afflictions ; tribulation being that Heaven-bred herbe of the celestial dyer, that dyes our soules in purity : for as we have beene afflicted so shall wee be comforted. According to which faith holy Augustine, *As many persecutions and tribulations as we here endure by poverty, power and cruelty of our enemies, so many Rewards after our Resurrection shall we receive in the Retribution of the Saints.* Let vs then desire rather with Lazarus to liue in misery, and dye with comfort, than with Dives and Polycrates, to live in iollitie, and dye in miserie : the one being that happily-painfull way , which leadeth to endless happiness, the other that painfully-happiless rode, which leadeth to remediless torment : resembling herein the Violets of America, which in Summer please with a sense-delighting sweetnesse, but in Winter kill with a life-devouring

uouring poyson. Soe the geat worldlings, the darlings of fortune with greedinelle gape after her pleasures in the Summer of their strength, which speedily prooues their poyson in the winter of their age : but christians must looke for winters continuall tempests here, that doe expect to obtaine a Summer of glory which never shall be subiect to alteration hereafter. For as the wood of the *Egyptian Firre-tree*, throwne into the water, against the nature of wood, sinketh to the bottome, where hauing for a space beeene deeply steeped, and as it were drunken with that liquid humor, doth immediately (beyond natures ordinary course) mount it selfe aloft vpon the euer-varying face of the water : so a christian man hauing the floods of tribulation entring euен in ynto his soule may for a while seeme to be suppreſſed, (when indeed hee is bnt oppreſſed) with so great an inun-

inundation, but straight the hope
of a harbour mounts him aloft,
and *Patience* easily wafts him to
the Hauen of Felicity. Let vs then
not be dismayd when Tribulati-
on, like a Tempest, heapeth bil-
lowes of sorrows vpon our backs,
for a calme shall follow when
Christ shall say, *Be still,* (but of this
point we shall speake more large-
ly at the end.) Only now, let
the sweetnesse of Felicity giue a
relish to the bitternesse of Mis-
ties, that it may make vs patient-
ly endure what God louingly in-
flicts, that *Patience may have her
perfekt worke, that we may bee per-
fekt, &c.* And the rather, because
we reade in *Ezechiel*, that he saw
a strange beast with the face of a
Man, a Lion, an Oxe, and an Ea-
gle; and in the 10. Chapter hee
sayth he saw the same beast againe,
but the face of an Oxe was now chan-
ged into the face of a Cherubbe. To
teach vs, that labour, toyle, and affliction open vnto vs the Glory

Mark.4.39

Ezech.10.

14.

of Eternity, making vs of *Laborious Oxen, Glorious Cherubins in Angelicall perfection.* For it is not the Beautie of the *Face of Man,* The fiercenesse of the *Lyon,* nor the quick sight and Agilitie of the *Eagle* that helpe vs forward in the way to perfection; Only the *Face of an Ox,* the Trouble, and Patience in that trouble, vnder the yoke is changed into the face of a *Cherub,* and this is not another, but the same Beast; for *Ezech.16.* They were the same faces that he saw by the Rimer Chebah, If then thou desirest to be loosed from the yoke of Humane affliction, and be made partaker of Angelicall perfection, Then let patience &c.

The second maine Motiue vnto this duty, to let Patience haue her perfect worke, that so we may be entire, is Imitation, and that of those perfect patternes of Patience, which haue beeне beforevs (for Examples vnsually preuaile more then perswasive arguments) and

and herein the most perfect Patterne must needs prooue the most forcible motiue, to induce vs to let Patience haue her perfect worke. For as Aristotle commanded that Children should not looke vpon *Pauson's unperfekt figures*, but vpon the perfect figures of *Palignatus*, least they indeauouring to attaine perfection, might by vnperfect patterns be inueloped in the Cimerian darke cloudes of Imperfection, So I, being about to build this absolute Ædifice, euen the perfect worke of *Patience* in your hearts, will not present vnto you an imperfect patterne of so needfull a vertue, but will intreate you to behold the Patterne which *Christ Jesus* himselfe hath left vnto you, he being the perfect Picture, as of all graces, so especially of Patience, which blessed *Jesus*, as in his diuine Nature he is the perfect Image of his fathers glory, So in his humane Nature he is the absolute Image of perfect Patience; let vs

D 2 therfore

Heb.12.1.
2.3:

therefore follow his stepps, as we
are directed by the Spirit of God,
who to this end vouchsafeth to
give vs this holy and heauenly
exhortation; *Let vs runne with Pa-*
tience the Race that is set before vs,
looking unto Jesus the Author and
Finisher of our Faith, who for the ioy
which was set before him endured the
Crosse and despised the shame, and is
set downe on the righ hand of God:
For consider him that indured such
contradiction of Sinners against him-
selfe, least ye be weary and faint
in your minds. See here the Synopsis
of Christ his Patience together with
with an exhortation to vs, to in-
sist in his stepps. When the pillar of
the Cloud went forward, the
Israelites followed it, and when
this Pillar of Health goes before,
shall we stand still and not follow
him? We desire to be called Chris-
tians, and yet haue not learned
Christ, vaine is the name, if the
nature be wanting. What shall we
doe with the appearance, when
we

we want the Essence? Ought not
the masters conversation be the dis-
ciples Instruction.

How willingly doe we see the
Subiects of Kings? imitate their
Souveraignes example, & shall not
we imitate the King of Heauen?
Bernard vpon these words, *I am* Cant.2.6
the flower of the field, shewes that
two things are therein signified;
either the forme of our fighting,
or the glorie of our Triumph; and
adds, *Lord thou art both the glasse for
my Patience and a reward for me
Patient;* if then I seeke for the re-
ward, I must imitate the patterne,
draw me therfore after thee (deare
Iesus) and grant me so to imitate
thy patience vpon earth that thou
mayst crowne my patience with
thee in heauen. To this agreeth
that of S. Peter, *Christ habt suffe- 1.Pet.1.2
red for us, leaving us an example
that we shoule follow his stepps.* Wee
are not then worthy of the *Merrit*
of his suffering; vntille we desire to
imitate his blessed example, who

from his *Cratch at Bethlehem* to his *Crosse at Ierusalem* liuely decyphered the perfection of *Patience*. For here we may see the Sonne of God whose power is boundlesse, as his Mercy is endlesse, hungering & thirsting, who feeds vs with Manna, & gives vs pleasure to drinke as out of a Riner; wearied with want, who had no want of wearinelle: dying for sinners, that sinners might not die: Bound with bonds, that frees vs from fettters; Accused, by whom we are excused; condemned by whom wee are absoluē; Crowned with Thornes, that adorneſ vs with Roſes; nayled to the Crosse, who redeemed vs from the losſe we felte by Adam; Counted with Theeuſes that doth match vs with Angels; all which Torturing tormenting tortures patiently he endured, to teach vs *Patience*. Shall we not then follow his ſtepps? He was innocent, but we are noſent; he deserued glory, by his Obedience, we shame by our Disobedience; he merited

merited life by his Death ; wee
Death by our wicked liues: Thus
was he pure, but we impure, and
yet all these things he endured for
vs, and shall we indure nothing
for him? Art thou persecuted; so
was he, yea euen as a *Partridge* up-
1.Sam.16:
on the Mountaines; Doest thou za.
want? So did he, for *Foxes* have
Mar.8.20.
holes, and Birds of the Ayre nests, But
the Sonne of Man had not whereto
lay his head: Art thou hated? so
was he, yea euen of those for
whose saluation he was Incarnate;
Art thou falsly accused? so was he,
though he were the truth it selfe :
Art thou iniustly condemned? so
was he ; though he be the Judge
of the world : Art thou punished
with death? so was he, yea *euen with*
the death of the Croffe, what canst
thou indure, which he hath not
endured ? Temptations from Sa-
tan, Tribulations from the world
yet all this, which *This All* could
inflict vpon him, he indured pa-
tiently for thy sake : *Visiolls of Gods*

Phil.2.8.

wrath from Heauen, and of Mans
enuie from Earth, the first in the
Garden at Gethsemane, and the se-
cond on the *Crosse at Mount Cal-
vary*. Oh blessed Iesus ! what an
Agony didest thou endure in the
Garden, when the burthen of our
Luk.22.
44. sinnes made thee fall into a bloody
sweate, and that in great dropps
trickling downe to the ground. The
torments of the body are full of
misery but those of the soule doe
farre exceede these, for *A mou-
ned spirit who can bear?* The paines
of the body is but a body of paine,
but the sorrow of the Soule, is the
very soule of sorrow ; yet this pain-
full sorrow, he was pleased to suf-
fer for vs, to teach vs patiently to
suffer all sorrowfull paines for
him. *Let then Patience have her per-
fect worke, that we &c.*

But let vs not stay here, but with
weeping eyes looke to the bloody
stepps he set, climbing to *Mount Calnarey*. Consider how barba-
gously he was apprehended, vn-
ciuilly

ciually arraigned, vniustly condemned, and most cruelly murthered. Stay, stay, you bloody murtherers of the Son of God, who is that you go about to apprehend? is it not he that came to saue you? why then doe yee endeauour to destroy him? Why doe yee bind him in the bonds of sinners, that came to loose you from the bonds of sinne? But so it must be, for so his owne good pleasure hath decreed that it should be, bound then they bring him before the high Priests, where by iniurious scorne and scornesfull iniurie, innocencie is arraigned, truth accused, and righteousnesse condemned: this could not choose but be the darkest night that euer was, wherein the light of the world even the *Sunne of Righteousnesse* was so *Eclipsed*. Hence in the morning of that mourning day was he post:d to be presented before *Pilate*, whose ambitions selfe-loue made him, without further

enquirie into his cause, to condemne himselfe first to the Post to be whipt, and then to the *Crosse*, to be crucified; Crucified and that amongst *Theeues*, amongst Theeues vpon *Mount Calvary* before a stinking dunghill, but made glorious by his blessed death. And now marke here the admirable *Patience* of our dying *Life*, who in the midest of their derision, mixed with despite, doth neither rauue nor rage, but makes that den of theeues a house of prayer for them, *that before had made his house of prayer a den of theeues*, with *Pater ignosce*: *Father forgiue them*. Thus he dyed, *Tanquam Onus*, *And opened not his mouth*. Let then this *Lambe of God*, teach the Lambes of Gods Church, humble *Patience*, and paciente *Humility*, shall our great Master reade vnto vs this lecture, and shall not we indeauour to take it out? Oh Beloued! Let vs looke to *Iesu* and his blessed *Patience*,

tience, and it will teach vs patience
for blessed Iesuſ ſake: when the
Captaine gives the Onſet, what
Coward will ſtay behind? The
Bees follow their King, and the
Beaſts their leader, and ſhall we be
more ſenſelesſe then Beaſts, or
more wileleſe then Bees? No let
vs with vndaunted hearts follow
the ſtepps of his patience, and
though troublcs arife neuer fo
faſt, yet to withstand their vio
lence by the Bulwarke of Pati
ence, ſuffering her to haue her
perfēct work that we may be per
fēct &c. I, but (may ſome ſay) Obieſt.

Chriſt that was naturally the
Sonne of Man, was alſo eternally
The Sonne of God, both Natures
being vniited by a diuine Combi
nation, in one Hypostaticall vni
on, by which he became ~~the Sonne~~
God-Man in one Person: by which
Grace of Union he was able to
indure more in his humane Na
ture, then our Humane frailty can
poſſibly indure. But alas I am a
Man,

*Man, whose weakenesse maketh
me the Example of Imbecillity, the
spoyle of time, The play offortune, The
image of inconstancy, The Ballance of
Calamities: and therefore it may be
no marueil if the Crosses of this
life do sometimes drive me to im-
patience.*

Anf.

Well then if thy dull Eyes can-
not Eagle-like behold the illustri-
ousluster of *Christ's divine Patience*,
yet looke lower, and behold it in
his Saints, *Men subiect to the same
weakenesse that we are*, whose Na-
ture was as subiect to slide, nay to
fall as ours is or can be. And since
thy Bleare-eye dares not behold
his sunne-exceeding brightnesse:
yet view it gilding the Moun-
taines, or at least gliding vpon the
waters: Marke the wonderfull
effect of his exemplary patience
in all his holy *Saints* and *Martyrs*,
whose admirable Patience may
serue as a Lead-stone to thy iron-
exceeding heit (in respect of
Hardenesse) to draw thee neer r to
the

thee practise of this Excellent vertue. What should I speake of *Joseph*? Whose Feste were hurt in *Pla. 105.* the stocke, the Iron entred into his¹⁸. Soule what of *Iob*? whose sorrow-conquering Patience, Gods holy spirit hath vouchsafed to Register? what of *Jeremie*? What of all the Prophets? whereof some were Heb.11.37 stoned, some were sawen asunder, were slaine with the sword, wandered about in sheep-skinnes and Goates-skins, being desitute afflited and tormented of whom the world was not worthy, because they were worthy of a better world. What should I speake of the Apostles of our Lord and Sauiour *Iesus Christ*? How rejoyced they when they were accounted worthy to be Scourged for his Name. This made S. Andrew go securely to the Croffe and account that pain a pleasure for his Masters sake. How constantly did S. Bartholomew indure *Excoriation*, and S. Peter, and Saint Paul lay downe their liues? Nay tell me, which of

Rom. 8.

all that holy fellowship did not in some measure tast of the bitter Cup of Martyrdom? What should I speak of al the heavenly *Army of Martyrs* in the primitive Church, whereof some (as *Ignatius*) besought their friend, not to be their *binderance* in that happy race: How did that holy Saint long to haue his *body and bones ground with the teeth of Beasts*, that it might be made fine *Manchet* for his Masters Table? Others conquered their Tormen-tors with *Patience*, and blunted their swords with suffering; and in the middst of Tyranny were more then conquerours: For when *Dacianus* saw the admirable Patience of *Vincentius* he cryed out, *Villifimus*; So happily did his vndaunted Patience conquer the Tyrants implacable malice. Did not *S. Lawrence* vpon the Gred-yron, by patient suffering, conquer the malicious enuie of that raging Tyrant? Not to speake more of the never too much to be

be commended patience of *Romanus*, which because it is admirably layd downe by *Prudentius*, I doe therefore thither referre thee: In a word to conclude, without further ripping vp of that Tragicall story of that sacred Troope, who longing for the *water of life*, desired to passe to it through the straight gate of bitter death, who by their blood sealed the profession of *Iesus*: Let one mans Testimonic speake for the whole in generall, even *Tertullian* in his *Apologie*, who thus discourteth concerning the neuer-sufficiently admired patience of the Christians in his time. Euery Malefactor (saith he) *is subject either to shame or sorrow, Marmuring at those torments which they justly have deserved.* Christianis vero quid simile? &c. What is there in Christians like to these Malefactors? They are not ashamed, nor ever doe repent them of their profession; If a Christian his name be taken, he boasteth, if accused
he

he defends not him selfe; if demanded upon Interrogatories of his owne accord, he confesseth; if condemned hee giveth thankes. Thus their accusation is the ground of their ioy, and their punishment the foundation of their eternall Felicity. Thus patiently did those Martyrs demeane themselves, with (yonge mans songs (like Cyprian) singing the Dirge to their owne Deaths, making *Diem fatalem diem natalem*, their Death's day more ioyous then their Birth-day; for they knew that *ultima dies*, is *prima quies*, their last day is theri best-day, yea their blest day, which prefixeth a Period to Miserie, and sets open the gate to Immortalitie.

I but (you will say) they suffered for Christ, so do not we : I bin (say I) they suffered in Christ, and so doe we; Our reward shall be no lesse then theirs, if our Patience be as much as theirs, Let then our ~~suffering~~ be our ~~suffering~~, Our sufferings, our instructions let

let our *Notumenta* be our *Dou-
menta*, let our *Harmes*, be our
Armes, to make vs ready euē to
dye (with *Paul*) for *Iesus Christ his* Heb.10.
sake; And let *Patience* haue her per- 36.
feldworke, knowing that we haue
neede of *Patience*. For as by war- Luk.18.15
meth of Cloathes, our Bodies, so
by patience our Soules are preser-
ued from the frostes of afflictions
Through patience wee bring Luk.21.
forth fructio, the want wherof makes 28,
vs like the fruitless Figtree, liable
to the curse of *Christ*: yea In pati-
ence, we possess our soules, as if wee
were not proper owners of our
Soules, vnlesse *Season* and *Possession*
thereof be delivered vnto vs by
Patience. Thus with *Patience*
through *Patience*, and in *Patience*,
we attaine vnto *Perfection* and *In-
tyrenesse*; For all *virtues* though of
nener so great lustre in themselves are
but barren widowes, if not married
unto *Patience*. Let vs then striue to
imitate the happy Example of
our blessed Saviour; or if wee
thinke

thinke that too difficult, for our
weake power (which is but a
powerlesse weakenesse) yet let vs
follow the slepps of his *Saints*,
it may be we haue deserued more
then they, yet haue not indured
halfe so much as they ; *Persevere*
then to indure whatsoeuer it shal
please the Lord to inflict, that by
patience you may obtaine the
Laurell of Immortality which *Vin-
centi dabitur*, shall be giuen onely
vnto those of *S.Vincents* order,
namely to those that continuē to
the end ; and let these Motives be
digested in thee by meditation
*That Patience may haue her per-
fēt worke &c.*

I come now, vnto the third &
last (but not the least) Reason
vsed by the Apostle, to inforce vs
to let *Patience haue her perfēt
worke*, which is induced from the
want of *Want* ; *Wee shall want no-
thing, nothing here, nothing here-
after, nothing in this life, nothing
in the life to come* : and this is the
Argument

Argument of Arguments, for
who will not be content to go to
Heauen euен by the Gates of Hell?
and thus by (Gods gracious affi-
stance) we perceiue how man
passeth through the floods of af-
fliction (as Israel through Jordaine)
and happily at last ariueth in Ca-
naan the Land of promise, I meane
at perfection, intirerest, and the
want of Want here promised, as
the Guerdon of perfect patience.
And now wee see, that though
Misery goes before, yet mercy fol-
lowes, for no sooner hath the
bitter Tempest of Calamitie spent
her vtmost breath, but immediat-
lie all is quiet, and we sayle in the
harbour of Perfection. Thus as
Salomon bewed his stones in the 2. King. 6.7
Rocke, that there might bee no
noyse in the Temple: Euen so our
prince of Salem, Christ Iesus, poli-
sheth his lively stones here, that
they may grow (without the
noyse of weeping) into a Hea-
uenly Temple hereafter; Thus
blessedly

bleſſedly after the clamorous Noife
 Rev.14.2. of Thunder, is heard the Harmonious voyce of Harpinge. For when
 troubles ceafe, ioy begins, according to that of the Psalmist; Sorrow
 Pſa.30.5. may indure for a night but joy cometh in the Morninge.

Great were the troubles which S.Paul indured, but his Crowne of Righteousneſſe made amends for all; No better meaneſ to make vs patiently to drinke the bitter waſers of Marah, and thinkē them ſweete, then by meditation to remember and by remembrance to meditate on the Milke and honey that flow in the Land of Canaan When Job was in the middest of his miserie, what made him patient, but his beleefe that his Re-deemer liued and that he ſhould riſe againe &c. For when the eye of the Soule apprehends the Crowne of glory, it makes the tongut confesse with S.Paul That the tribulations of this world are not worthy of the glory that ſhall be revealed. The leaſt

Job.19.25.
 26.

Rom.8.18.

last drop of that Water of life sweetens the greatest draught of miserie that is here proposed into vs in this life. For Gods Saints know that here they may taste Miseric, but there they shall not, for the *Momentary lightnesse of Tribulation procures an Eternall waight of Glory for vs*; Thus for lightnes are we rewarded with waight, and for troubles momentarie haue loyes of eternitie; for whilst our *Earthly Tabernacle is in dissolving, the heauenly Ierusalem is in Building*: Which is not the spoile of the warrior, but the inheritance of those that suffer patience to banber perfect works &c. How happy then are those Soules that patiently indure the Rod, that blessedly they may receive the Crowne? Oh my Soule! how happy shalt thou be, when after the finishing of the troubles of this life thou with Noah's Arke shalt happily rest vpon Mount Ararat, vpon the *Gen.8.4.* Mountains of Holiness? When *Pla.15.1.* hauing

hauing finished thy miserable Pilgrimage thorow the *Wildernesſe of Sin*, thou ſhalt happily arriue at *Zion*, at the *Land of promife*, which is not poſſeſſed by the ſword, nor attained by the power of the Arme but is purchased by *Patience*, and poſſeſſed by *Perſeverance*. Rouze vp thy ſelfe then (Oh my ſoule!) and be not disquieted at the ſight of *Affliction*. It is true, *Affliction* is a harsh Summoner, yet he ſummons thee to *Glory*; Runne on my Soule, Runne on, to obtaine the propoſed prize; Knowell thou not yet, that *Isaac* which is laughter, is the ſonne of *Sarab*, which is *patience*? Troubles may goe before, Comforts ſhall follow after: now thou maileſt be puniſhed, but hereafter thou ſhalt be glorified:

Luk. 12.34 *Glorified? yea glorified in a King-*
 2 Tim. 4. *dome, a Kingdome not terreftriall, but*
 18. *Celeſtiall; a celeſtiall Kingdome not*
 2 Pet. 1.11 *enduring for a day, but for euer;*
 Luk. 14. *A celeſtiall eternall Kingdome,*
 16. *not of men, but of God, here is our*
Reward

Reward which is farre more plen-
tifull then our paines, For all the
miseries of this life are but paines,
not torments; paines on earth not
in Hell; paine on earth induring
for a while, not for ever; darkning
or ecclipsing the Sunne of Com-
fort for a minute or moment, but
immediatly vanishing. Nay fur-
ther, all that can light vpon vs, is
but inflicted by the Arme of flesh,
they are but men that trouble vs,
whose power is finite, and their
dayes determined, but our Re-
ward is glorious and farre trans-
cendeth our sufferings: for our
Sufferings are on earth, our glory
in Heauen; our sufferings *disurnall*
our glory *dinturnall*; our sufferings
from men, our glory from God.
Looke how farre then God pre-
cedeth man, Heauen, Earth, Eter-
nity, time, so farre transcendeth
that glory these suffering; Now we
sigh, then we shall sing; now we
weepe, then we shall reioyce; now
men laugh at vs, but then we shall
laugh

laugh at them, *When the vngodly shall perish, Thou shalt see it.* What griefe then can the incourse of these troubles being vs, when we haue recourse to the hope of happiness? For take away our *Crosses* & you bereave vs of our *Crownes*; Take away our vexations here, and you bereave vs of glorification hereafter. Happy yea thrise happy are those Soules, who can suffer for God, to be rewarded by God, that being ransomed from the miserable fast of this life, they may be thought worthy to sit downe to feast with *Abraham, Isaac, and Jacob, and all Gods Saints* at the *banquet of the Lambe.* O

Luk. 12. 37.
Heb. 1.

Blessed Supper, or Celestiall banquet, where *Angels* shall attend vs, and *Christ* himselfe shall Minister vnto vs. We reade that King *Abasueros* made a stately banquet, to his Princes, but this farre surpasseth his; He was a mighty King, but this to which we are invited is perpared by Almighty God;

God ; He fed his Princes with de-
licious dainties, but they were but
fruits of the earth; Christ shall feed
us with Dainties, but they shall be
the fruits of heauen ; his Banquet
lasted 180. daies, but this shall in-
dure Millions of Ages, euen for
ever; He made his in the *Palace of*
Sushian, but this shall be in the
middest of *Ierusalem*, of which
wee may sing with the
Psalmit. *Very excellent thinges are*
spoken of thee thou Cittie of God. Yea
things so excellent, so glorious, as
mans eye hath not seene, Mans eare
hath not heard, yea his heart was
never able to conceiue the excellencie
of that glory, seeing that it flouri-
sheth with that *Peace which passeth*
all understanding. Shall I not then
eate sower hearbs here in Egypt,
that I may be feasted at this ban-
quet in *Canaan*? Oh my Soule!
wert thou once esteemed worthy
to tast a drop of that celestiall
drinke, then shouldest thou be
satsfied; fly then my happy
thoughts

thoughts, fly vpon the wings of Contemplation vnto the Palace of your God, see what Roomes, what Prouision, what Glory is prouided for you, and let not the base trouble of this life hinder you in your happy flight, But *accompē
all things as dange in respect of Christ*, that forsaking all things for him, in him you may possesse all things. Cheere vp your hearts then yee *Souldiers of Christ's Campe*, looke to the wreath of victory which attends you in the Heauens, and see what you gaine by the losse of all earthly things: for these are but vanitie, here we see nothing but miserie, there nothing but glory; who would not then desire to be deliuered from the *burthen of the flesh* to enjoy that liberty to be released from the prison of this life, and to be admitted to the Quire of Angels? Surely if we had tasted but a bit of the fruit of *Paradise*, we should easily despise the *Fleſh-pots of Egypt*, or what other

ther sublunarie delight this world can afford vs. For when wee arrive at those celestiall Mansions, when once we enter within that gate of glory, then shall our eyes see God, and this sight shall make vs blessed; Nay more, then shall we know God, our vnderstanding shall conceiuie him as he is, yea then our Hearts & affections shall totally addict themselves to his Diuineſt loue; yea our tongues then truly ſhall performe the end of their Creation, for they ſhall praise him for euer; being then placed in this Bower of bliſſe, our eyes ſhall ſee him, our vnderstandings know him, our hearts shall loue him, and our Tongues ſhall praise him. Our eyes ſeeing him ſhall mooue our vnderstanding to know him, our vnderstandings knowing him, ſhall enrich our hearts to loue him, our hearts louing him ſhall cauſe our tongues to praise him. Our eyes ſhall ſee him perpetually, our vnderstandings

dings shall know him perfectly,
our hearts loue him intirely, and
our tongues praise him eternally ;
Because we shall euer see him,
therefore we shall perfectly know
him, because we shall perfectly
know him, therefore we shall in-
tirely loue him, because we shall
intirely loue him, therefore wee
shall eternally praise him ; The
sight of our eyes shall giue light
to our vnderstanding, our vnder-
standings enlightened shall in-
flame our hearts, our hearts in-
flamed shall informe our tongues
to prайте that God whom we see,
and know to be so admirable ;
Praise him then we shall because
we loue him, loue him wee shall
because we know him, know him
we shall, because we see him, Thus
shall we see him that we may
know him, know him, that wee
may loue him, loue him that we
may praise him ; happy eyes that
so shall see him, happy vnder-
standings that so shall know him,
happy

happy hearts, that so shall loue him, and happy tonges that so shall praise him, and happy, nay bleised shall we be when our eyes, Soules,Hearts, and Tongues shall so know,loue and praise him for euer. Here is the Reward of Affliction, and the end of trouble, *Bebould ioy in the end without End,* Reward exceeding mans desire or hope of reward. Shall we not then follow the Apostles admonition, to be pertakers of this Crowne, even to *Let patience baine her perfect worke that you may bee perfect and intire wanting nothing?*

The Father of Patience and the God of Perfection, who worketh all things in time and measure, grant vs Patience from aboue that looking to the end of the Race and the Crowne at the end we may *Let Patience have her perfect worke, that we may be perfect, and intire wanting nothing.* So be it for thy mercies sake; and that it may be so, Thou which art Amen, say Amen

to our prayers. So wee that
are thy people and the sheepe
of thy pasture shall giue thee
thankes for euer, yea, wee shall
Laud and Magnifie thy name
from generation to generation;
we thy poore seruants here on
earth shall ascribe those prayers
and praises which thy Saints and
Angels dayly and duly ascribe
vnto thee in heauen, euен all ho-
nour, glory, praise, power, domi-
nion and thanksgiving, be ascri-
bed vnto thee O Father, Sonne,
and Holy Ghost, three persons
but one euerliuing, euerlouing,
everlasting, and onely wise God,
of vs, of Angells, and of all men
from this time forth for
euermore *Amen.*

Πατέρι! δόξα τού.



The Printer to the Reader.

Gentle Reader, in regard of the Authors absence, and the multiplicite of Authorities by him cited; and the smalnesse of the Volume not affording conuenient place in the margent, I haue presumed to put them heere in the end of the Booke by themselues, referring thee to the Page and Line, as followeth.

Pag. 1. line vlt. *Bella gentium*
legimus super rasse quam plurimos,
quos tamen legimus pugnas Carnis
non viciisse, & auditos eos dedisse
delitijs peccatora, qui dorsa hostibus non
dedere, Petr. Rauen. Ser. 4.

Pag. 2. line 22. *Magnum regis*
imperium qui sibi dominatur. Sen.

Pag. 3. line 9. *Sicut laurum ful-*
mine non percutitur, plin. lib. 2. c. 55.
Ita firma virtus calamitate non E-
nvertitur, est enim constans virtus pul-
chralaurum semper virens, Nullo igne
Nubibus erumpente, nullo impetu tor-
mensorum exusta aut labefacta. Stell.
in Enarr. in Lu. c. 2 I.

Pag. 6. line 16. *Si sapientia &c.*
Plat.

Ibid line 25. *Oculi sunt in amore*
duces. Propert.

Pag. 8. line 2. *Patientia est Re-*
ligiosi viri laborum & dolorum omni-
um, futurarum Rerum spe, mercedis
aeternae & amore dei grata tolerantia,

Aug.

Aug. & in Flor. Bar. in tit. Pat.

Ibid. lin. 7. *Patientia est aliena mala equanimiter perpeti & contra illum qui mala irrogat nullo dolore moueri.* Greg super Euang. Hom. 35.

Ibid. line 11. *Patientia est virtus quâ quis pro pietate & pro Deo quicquid accidit aduersis fert constanti animo, nec frangitur,* Fenardent in Ep. Iac. Cap. 1.

Ibid. line 25. *Institut. I. 3. c. 7.*

Pag. 9. line. 24. *Tristitia vestra vertetur in gaudium, hoc est, Aqua vestra vertetur in vinum.* Ber. S. de V. Apost: Non est Regnum Dei e sus & potus &c.

Pag. 10. line 14. *Vultus illi tranquillus & placidus Frons pura, nulla Alterio aut ira rugositate contrita, Remissa aqua in Latum super cilia. Oculis humilitate non infalicitato dejellis, os taciturnitatis honore signatum, Color qualis securis & innoxii, Motu frequenter Capitis in Diabolum & manax risus Ceterum Amictus circum pectora candidus & Corpore impressus, ut qui nec inflatur*

nec inquietatur. Sedet in Throno spiri-
tuu m̄tissimi, nam ubi Denib⁹ Alumna
eius Patientia. Tert lib. de Pat. in fine.

Pag. 11. line 14. Ecce modesta
gravis stabant Patientia vulnus, Per me-
dius immota Aries, variisq; tumultus,
Vulneraq; & Rigidis vitalia pernici-
pilis spectabat defixa oculos & lenta
manebat, Prudent in psychom.

Pag. 12. line 15. Μέλποντες πάντες
αἴροντες Ἡετίπηγ: καὶ οὐ μόνος Αὐρεαμ
quisquis mediocritatem diligit, Horat.
lib. 2. od. 10.

Pag. 14. line 4. Tert. De pat. Cy-
prianus instar fontis purissimi dulcissi-
mū cōcedit et placidus. Hie. ep. ad Paul.
Lor. in Eccles. uide etiam Fenard.
in c. I ep. lac. Uti ex Cipr. 26. Pati-
entie effectus enumerat.

Pag. 15. line. 2. Nescio quid ma-
gis in Laude tua dicam &c. Hug. de
Land. Char.

Ibid. line 8. Εργον τίλειον ί-
δω, id est, duret eis τίλεται, sicut
dicuntur, Mat. 10. 22. οἱ δὲ υποψήφιοι
eis τίλεται, Pisc in schol. in loc. Tunc
erit perfectum opus patientiae si in fu-

uem perseverauit. Hier. in c. 2. ep. Ad.
Rom.

Ibid. line 23. *Lauda Navigantis
felicitatem sed cum veneris ad por-
tum, Ber. de passi. Domini c. 14.*

Pag. 16. line 9. *Stell. in Luc.*

Ibid. line 21. *Exitus aetla pro-
bat Ouid. in Ep. Virtus boni operti,
perseverantia est. Aug. Med. c. 36.*

Pag. 17. line 7. *Vt in Terra aethera,
in nuce nucleu, in hirsutis Castanea
opere ulisis sitas diuinus sensus altius est
perscrutandus. Hier. in Eccles. c. 12.*

Ibid. line 10. *Per Mosen Cauda
Bestie in Altari offerre precipitur, ut
viz. Omne bonum quod incipimus eti-
am perseverante fine compleamus.
Greg. Mor. lib. 2. Cap. 4.*

Ibid. line 23. *Perseverantia viris
meretur gloriam, virtutis Coronam.
Absq; perseverantia nec qui pugnat
victoriam, nec palmarum Vidor conequi-
tur, Nutrix est ad meritum, Media-
trix ad premium, soror Patientia
Constantiae filia, Amica pacis, Ami-
citarum Nodus, Unanimitatis vin-
culum, Sanctitatis propugnaculum*

Saint

Saul non perseverans in humilitate &
regnum amisit & vitam, Si Cantela
Samsonis, Salomonis deuotio perseve-
rantiā relinuisse, nec hic sapientia pri-
maretur, nec ille viribus. Ber. Ep. 129.

Pag. 29. line 4. Finis non proerna
Coyonat. Ber. de pass. Dominic. c. 14.

Ibid. line 10. Impiger extremos
Currit Mercator ad Indos. Hor.

Pag. 20. line 24 Quid hoc ad
Christianos, quos paradisus invitat
Ciper. cont. Demeir. 1.

Pag. 22. line 7. Secundum quan-
dam inter homines cōversationem lau-
dabilem, & probalibet, quam nullus
hominiū possit iustè in querelam ve-
care, lib. 1. c. 48. cont. Pelag. & Celest.

Ibid. line 16. Multi sunt Perfecti
in hoc mundo, qui si perfectionem ve-
ram respicias perfecti esse non pos-
sunt. Amb. in Esay ut Citatur ab
Aug. Loc. citat.

Ibid. line 26. Unum scio me ni-
hil scire. Soer.

Pag. 23. line 5. Virtus, qua nunc
est in homine iusto, habentius nominatur
perfecta: ut ad Ejus perfectionem
pertineat

pertineat etiam ipsius imperfectionis
& in veritate agnitione, & in humili-
tate confessio. Aug. ad Bon. lib. 3. c. 7.

Ibid line 14. Hec est hominis
vera sapientia, Imperfictum esse se
nosce, Atq. (ut ita loquar) cunctorum
in hac carne viventium, imperfetta
perfectione est Hier. cont. Pelag. lib. 1.

Ibid. line 26. Nigra per inhaerens
peccatum Ber. in loc.

Pag. 24. line 4. Multum in hac
vita proficit, qui quam longe sit a per-
fectione justitiae proficiendo cognovit.
lib. desp. & c. 35. 2.

Pag. 25. line. 1. Ad comparatio-
nem ceterorum qui res negligentissi-
curant Perfecti dicendi sunt qui adibi-
bita solertia Perfectionis iter ambu-
lant, Amb. in Phil. c. 3.

Ibid. line 14. Magna pars est
bonitatis velle fieri bonus. Seneca.

Pag. 26 line 6. Aliud est mar-
tyrio animum deesse, aliud animo de-
fuisse martyrium acc. Cipr. de Mor-
al Ser. q.

Ibid. line 17. Non Exentum
considera sed voluntatem, quantum
enim

enim ad Voluntatem, cruentauerat
dextram Patriarcha, & per Ceruicem
Pueri immiserat gladium, perfectum
que obtulerat sacrificium: idcirco &
Dens quasi sacrificio reapse peralio,
laudat iustum, & dicit. Ne Feceris ei
quicquam, contentus sum Voluntate
sua & ex hoc Te Coronio, Ego enim
voluntatem coronare soleo & propter
mentem pramia presto. Chrys. Hom.
47. in Gen.

Pag. 27. line 7. Qui non habet
unde faciat Eleemosynam liber est
quantumcumq[ue] dare. Voluerit tan-
tum dedit qui voto dedit. Hier. in Ps.
111.

Pag. 30. line 8. Si exemptu es a
numero flagorum etiam a numero
filiorum. Greg.

Pag. 31. line 19. Suprema senten-
tia est non est cognita, non tamen cre-
datur iniusta, sed eò saltē justum
credatur omne quod patitur, quo ni-
mum constat quod Deo Autbore pa-
titur. Greg. lib. 32. Mor. cap. 5. & ha-
betur In Annot. in lib. 1. c. 3. Sent.
4. s. d.

Pag.

Pag. 33. line 20. Ideo hic quibusdam parcit ut Eos in perpetuum feriat, Ideo hic me ferias non parcent do ut in perpetuum parcat, Greg. lib. 7. Mor. c. 8.

Ibid. line 26. Παῖς τοι δέρδις ὅρδαλιος καὶ παιταρόντας Hesiod.

Pag. 34. line 20. Hinc justi in Scripturis dicuntur ablactari ut Isaac, quod de impiis dictum non legitimus, sicut notat Procopius ad Gen. 2.1.

Pag. 35. line 10. Ideo Deus falcitatis terrenis amaritudinem miscet, ut alia quaratur felicitas, cuius dulcedo non est fallax. Aug. de civ. Dei. l. 2.

Ibid. line 16. Elellis Deus suis iter hujus mundi asperum reddit, ne amaritatem via oblitiscantur patriæ. Greg. Mor. lib. 23.

Pag. 36. line 6. Diodor. Sic. lib. 4. Rerum Antiqu.

Pag. 37. line 18. Nemini debet esse märnum si pro peccatis nostris saepe a Deo castigamur: Imo, cum veniamur ac premissemus tunc maxime gra-

tias agimus indulgentissimo Patri
quod corruptelam nostram non patitur
longius procedere, sed plagi & Ver-
beribus emendat. Ex Quo intelligi-
mus esse nos Deo cura quibus quoni-
am peccamus trascitur. Lact. lib. 3.
Diu. Inst. c. 25.

Pag. 40. lin. 23. *Prodi etiam nix*
quam properè legimus tam cito Neg-
ligimus Ans. Edall. 3.

Pag. 42. line 5. *Aurem cordis*
tribulatio aperit, quam saepe prosperi-
tas hujus mundi claudit. Greg. Mor.
l. 26.

Ibid. line 8. *Schola Crucis Schola*
lucis. Cyp. Ser. 4. de Immortal.

Ibid. line 22. *Gallo canente nos*
relinquit latro infidus Amb. Hex.
lib: e. 24.

Pag. 43. line. 19. *Duris ut ilex*
sensa bipennibus, Nigra feraci frondis
in Algido Por damna percedes ab
ipso Dicit opes animumq; ferro, Hor.
Car. lib. 4. od. 4.

Pag. 44. line 7. *O Soc'y neg, enim*
ignari sumus ante malorum O passi-
graviora dabit Deus bis quoq; finem:
Virg:

Virg. Aeneid. I.

Ibid line 14. *Scilicet ex quo
percussus es fulminis tenui, Fortior ut
possis cladibus esse tuis. Ouid. ad Lini-
am.*

Ibid. line 20. *Absit a seruo Chri-
stiali inquinamentum ut patientia,
majoribus preparata, minoribus exci-
dat. Tert. de Pat. Ut proxima quaq;
victoria instrumentum sequentis esset,
Inst. Hist. L. I. Paulum sepulta distat
inertia Celata virtus. Hor. Car. L. q;
ad. 9:*

Pag: 46.line 20. *Vni risui, du-
plex respondet laetus, Paez. in 6. I.
Ep. lac. v. 12.*

Pag. 47.line 9. *Quonoboc sa-
culo persecutionibus, paupertate, ini-
micorum potentia, vel malorum cra-
delitate fuerimus afflitti, tanto post
Resurrectionem majora gaudia con-
sequemur. Aug. ad Cip.*

Pag: 50. line 26. *Exempla &
Similitudines plus valent quam ar-
gumenta. Cicero.*

Pag. 51. line 5. *No inspiciant pue-
rs Pausonis figuræ quia imperfectæ,
sed*

sed Polygnoti que perfecta fuerant.
Arist.pol.8.c.5.

Ibid line 25. Paet. in Ep. Iac.

Page 52. line 23. Frustra appellamur Christiani, nisi & amici Imitatores Christi, qui ideo viam se fecerunt. Conversatio Magistri, esset forma discipuli. Leo in 7. Ser. de Nat. Christi.

Page 53. line 3: Totus componitur orbis Regis ad Exemplum. Claudi:

Ibid.line 13: Vel quod Pugnandi forma vel Triumphandi gloria, utrumq; es Domine & speculum Patienti & Premium patientis. Ber. in Cant. Ser. 47:

Page 54. line 16. Coronauit spinis, qui Martyres floribus coronauit eternis. Cyp.s. 3. de bon. Pat.

Ibid line.22. Dum legimus & Andamus quot & quanta ille sine culpa sustinuit, Intelligamus nos Peccatores omnia debere libenter sustinere Theod. ad Cap. 5 ad Rom.

Page 59. line.11: Durum; sed lenius sit patientia. Hor:Car.l.1.od.24

Page

Page 60. line 1. *Imbecillitas*
Exemplum, Temporis folium, For-
tuna Iusus, Inconstans Imago, Im-
becillitas trutina, Apul. lib. de
Deo. Socr.

Page 61. line 21. Non modo
patienter sed & libenter sed & au-
denter, ad Tormenta sicut ad Orna-
menta, ad penas sicut ad delicias pro-
perabat. Ber de S. And. in Ser de
triplici genere bonorum: & Aug. Ibas
Andreas securius ad crucem: Bar-
tholomeus propriam pellems dedit &c.
Aug. Soliloq. 5.22; 9.3

Page 62. line 6. *Ign. passim in*
Ep. presertim ad Rom.

Page 63. line 3: De donde sa-
lió a quel roz de Daciano, el qual
dispues deauer prouado tanto genero
de tormentos en el cuerpo de san Vin-
cente espantado dixo Vencidos so-
mos, Luys de Gran: en la prim. parte
Del Amor de Dios: Prud. Hym de
Rom.

Ibid. line 18. *Omnis malum vel*
timore vel pudore Natura per-
fundit &c. Christiane vero quid si.
mile?

mile? quos nec pudet nec paenite
sed plane antea non fuisse. Siquis de-
notatur gloriatur, si accusatur non
defendit. Interrogatus vel ultro con-
fitetur, Damnatus gratias agit, Quid
hoc Mals est? cuius reus gaudet, cuius
accusatio votum, cuius pena salici-
tas. Tert. in Apologet.

Page 64. line. 9; In vita
Cypr.

Page 65. line 13. Per patien-
tiam animas nostras possidemus, quia
dum nobis ipius dominari discimus
hoc ipsum incipimus possidere quod
sumus. Greg. & habetur apud Tho.
Aquin. in Euang.

Ibid. line 24. Nam virtus vi-
dua est quam non Patientia firmat,
Prud. in psych.

Page 67. line 20; Electorum
namque est hic consens, ut ad pre-
mia debeant aeterna hereditatis eru-
ders. Greg. lib. 26. Mor. c 18.

Page 69. line 13. Illa cœlestis
Hierusalem non est bellatorum spoli-
um, sed mansuete omnia tolerantium
operata hereditas. Basili. in ps. 33.

Page

paenite
quis de-
tur non
tro con-
, Quid
, cuius
alici-
vita
tien-
quia
imus
quod
The.
vi-
sat,
um
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Page 70. line 5. *Illa terra
promissionis non gladio possidetur,
nec brachio acquiritur, sed patientia
possidetur, & acquiritur.* Amb. In
Ps. 43.

Page 71. line 6. *Nubecula est,
cito transiit. In vita Ihes. Ep.
Sarib.*

Page 72. line 2. *Nullus dolor
de incursione malorum quibus fidu-
cia est futurorum Cypri. cont. Dea-
metri.*

Ibid. line 6. *Tolle certamina,
Tolle coronas, Tolle cruciatus, Tolle
Beatusdines. Amb. ad ea Verb. Con-
summata omnitentatione. Luc. 4.*

Page 74. line 12. *Ibi vicitor
miles post Dolores, Dosis ineffabilibus
cumulatus Nobile perpetuum Caput
amplectente Corona; Aug. in Soliloq.
c. 8.*

Page 77. line 9. *Ecce gaudium
in fine sine fine. Ber. Ser. 2. de rub.
Apost. Non est regnum &c:*

FINIS.